

A

2.

COURGE

To the

REBELLIOUS

OR A

SERMON

Preached at the Parish Church of St. Antholin,
in the City of London June the 28th. 1685.

By Steph. Willoughby, M. A.

Behold the day cometh that shall burn as an oven, and all the proud,
and all that do wickedly shall be stubble, and the day that cometh
shall burn them up, saith the Lord of hosts, that is shall leave them nei-
ther root nor branch. Mal. 4.

Pax bello potior.

Enter'd according to ORDER.

LONDON, Printed by D. Millr, for the Authour,
MDCLXXXV.

COURT

To the

REBELLIOUS

OR A

PERMOM

THE COURT OF COMMONS
IN PARLIAMENT ASSEMBLED
DO HEREBY RESOLVE
THAT THE SEVERAL ACTS
INTITLED
AN ACT FOR THE BETTER REGULATING THE
MANNERS OF THE COMMONS
AND
AN ACT FOR THE BETTER REGULATING THE
MANNERS OF THE COMMONS
SHALL BE REPEALED

IN WITNESS WHEREOF

THEY HAVE SUBSCRIBED THEIR NAMES

THIS 17th DAY OF JANUARY 1791

IN THE PRESENCE OF

THE SPEAKER OF THE HOUSE OF COMMONS

AND THE CLERK OF THE HOUSE OF COMMONS

AND THE CLERK OF THE HOUSE OF COMMONS

AND THE CLERK OF THE HOUSE OF COMMONS

The Epistle

DEDICATORY.

To the Right Reverend Father in God, *Thomas Lrod*
Bishop of *Lincoln*.

My Lord,

I need not tell the World of your unwearied Diligence, to find out a Blessed Name, in the Book of Life, that heralds your Praises above the Wings of Common Fame, and sets you in a degree of Glory here; neither need I trouble you with any other Apology, for what I have done than even the forlorn Estate of our divided Isle; the hideous Noise of a Rebellion blackens the Land with dread, least Apostasie, or the Invasion of a revived Julian should disturb the Peace of our Sion; and though Ruin threaten my welfair in this distracted Age; yet I declare, I had rather follow Presbytery to the Gibbet, than be a Mourner at the Funeral Solemnity of Episcopacie to the Grave. I confess indeed my Oblation might have deserv'd better Entertainment, if it had the management of a riper Wit: But I'll beg of all men to believe that my Genius feeds upon Pulse and Water, though I fear they will allow me no more favour than usually men do to those

The Epistle &c.

those whom the Press makes Common; I'll submit to Providence; and your Lordship's Candor, in the perusal of my little Book; and if it should render you any Satisfaction next to God's Glory, I have gain'd my only end, & that as the Almighty hath given an Ability to such an exemplary piece of Poety as you; so that you may be a continual Succour to all the languishing Members of an Holy Jesus, until the day shall come, when sorrow shall be no more; but Triumph and Bliss the Period of your Mortal Race, is the Hearty Prayer of your

Lordship's Most

Faithful Servant,

and Obedient Son,

S. Willoughby.

A
SCOURGE
to the
REBELLIOUS,
Or a SERMON Preached

At the Parish Church of *St. Antholin*, on
the 28th. of *June*, 1685.

Jonah. 2. 4.
Yet Forty Days and Nineveh shall be overthrown.

Nothing can favour a Christian in his
journey to an immortal *Canaan* while
he courts the false pleasures of a fading
World: the best whereof decay's in the bud, and
dy's when they begin to be: The example is eve-
ry Sinner, but particularly the man in *Paradise*,
that was baited with an *Apple*, and hooked in,
to a state of dying: Hence the *Apostle* may seem

B

to

uid. (2)

3ly. What are the sins that are most destructive to a Nation, or a Kingdom? such indeed, are all the Breaches of the Moral Law; and therefore for breach of Covenant God threat'ned Judah: * *Thus saith the Lord unto the King's House of Judah; thou art Gilead unto me, and the Head of Lebanon, yet surely I will make thee a Wilderness and Cities that are not inhabited; I will prepare destroyers against thee; many Nations shall pass by this City, and shall say, wherefore hath the Lord done this, to this City? then shall they answer, because they have forsaken the Covenant of the Lord.*

* *Jer. 22. 6, 7, 8.*

But, I shall confine my self to those that are most common, and therefore seem to be most destructive here.

First, Swearing.

An Oath (says the Apostle) is the end of all strife, and there is scarce found any other means, or, to be sure, none to be compar'd with this, to determine Controversies between man and man; without which, no Justice can appear to be; no humane Society can stand: 'Tis twofold, either Assertory or Promisory: Now 'tis a grievous sin, when men shall make use of the Name of God, either lightly or wantonly, or to bind an Argument, and make it a Period to a Lye. Or,

2ly. If a man hath no regard to his absolute Necessity, but wilfully acts contrary to his Promise made, ratified and confirmed by Oath; then he renders abuses to the sacred Name of Majesty,

Majesty, vilifies and contemns Omnipotency, and incurs a severe penalty annexed to, and denounced against the breach of this moral Precept: *Thou shalt not take the name of the Lord thy God in vain.* And when men are once arrived to such a height of wickedness as to make this customary (breathing out Blasphemy, as if they intend to infect the Air and poyson succeeding Generations with their Plagues and Damning) what remains, but that their own Curses shall return again? *for God will not hold them guiltless that take his Name in vain; and the * flying Roll * Zech. 5. shall torment them, &c.* This makes a Nation ^{3. 4.} sorrow; *for * because of swearing, the Land * Jer. 23. 10 mourneth.*

2. Pride.

The lofty Mountains shall be barren, when the lower Vallies are laden and enriched with store. *God reſſeth the Proud and giveth grace to the Humble;* Shame is her hand-maid that waits upon her to the gates of ruin; ** For when * Prov. 11. 7 Pride cometh, then cometh Shame: and 'tis observed that the Miſtriſs always walks before her Attendants, * So Pride goes before Diſtruction; * Prov. 16. and an haughty Spirit before a fall.* 18.

3ly. Carnal Security.

When men are lulled asleep on the lap of a carnal Security, and lye ſnooring upon a bed of Time, without any regard to a future Being; like the

ence, to all the Precepts of an holy Jesus. But
desolation follows Sin from the one part of the
Earth unto the other; it ransacks the corners and

* Psal. 107. *craves of a sinful Land.* * *The Almighty turneth Rivers into a Wilderness, and Water-springs into a dry Ground; a fruitful Land into Barrenness for the wickedness of them that dwell therein.*

* Josh. 7. 29. * *Twas Achan's sin that brought him under the burden of a painful End.* God will pour out his Wrath upon the Families that call not upon his

* Hof. 9. 11. *Name:* * *This made Ephraim's Glory flee away from the Birth-Womb and Conception:* This made Sodom and Gomorah fuel for Divine Vengeance in a dreadful burning. Here Sin enters the Gates

and Ruin throws down the Bull-warks and Strong-holds; demolishes the lofty Fabricks, and makes the poor sinners Captives to the scorch

* Amos 1. 2. *ing Flames* * *This made the Habitation of the Shepherd's herds mourn, and the top of Carmel wither.*

Hence it plainly appears that Sin brings Judgment: but for the further Prosecution of my present undertaking, let us consider,

1. *After what manner doth the Almighty afflict mankind for sin?* Answer.

By how many methods we take to sin, by so many ways God is able to send his Judgments. Sometimes by Water; thus an universal Deluge once came upon an unrepenting World, and brought perdition in a haging Wave. Thus he overwhelmed Pharaoh, and all his Host in the Red Sea.

Sea: He hath Hail-stones to kill the *Amorites* and * *2 Kings*
 * *Angels*, one of which will destroy in one Night, 19. ver. 35.
 an hundred, fourscore and five thousand of the Host of
 the *Assyrians*: the Earth is the Lord's, and all that
 therein is; he hath made it open its jaws to swallow
 up *Corah*, and his fellow *Rebells*. Lice, Frogs, and
 Flies, were the *Egyptian* Plagues; sometimes by
 a Civil War, with feuds and disorder in their
 own dwellings: thus, when the *Amorites* had de-
 stroyed the Inhabitants of *Mount Seir*, they at
 last preyed upon one another, whilst the Earth
 was bedewed with Blood, over-spread with the
 relicts of the spoil. The Almighty's Wisdom is
 not limited to one particular way: His ways are
 in the Seas, his paths are in the deep Waters; * *Job 28. 7. 3.*
 * The *Vultur's* Eye hath not seen them, the *Lyon's*
Whelp hath not troden them, nor the fierce *Lyon* pas-
 sed by them; therefore we may add a Note of * *Rom. 11. 33.*
 Admiration with the Apostle. * O, the depth of
 the Riches; both of the Wisdom and Knowledge of
 God! How unsearchable are his Judgments, and
 his ways past finding out?

2ly. The time when?

When the Sins of the people are ripe; therefore
 God told *Abraham*, that his Seed should not pos-
 sess the *Amorites* land till the fourth Generation;
 and the Reason was given this, (viz.) Because
 the Iniquity of the *Amorites* was not yet full.

uid: (6)

(2)

to have alluded in his Epistle to the Romans
what fruit had you in those things; whereof you
are now ashamed? for the end of those things is
Death. Such were the Ninevites in my Text, to
whom a learned Orator, Jonah, the holy Pro-
phet, came, pressing Repentance with the threats
* *Jonah 3. 5.* of Ruin; *Nineveh shall be overthrown,* * so the
7. people believed God, and proclaimed an universal
Fast; The Marble Pallace, and the Clay Cottage
were hung in Sack-Cloath, and far in Ashes,
lest *Nineveh should be overthrown.*

In which Words observe,

1. A Prediction, with a Limitation.
Tet Fourty Days.
2. A Denunciation of Desolation.
Nineveh shall be overthrown.

Whence these following Doctrines do arise,

1. That Sin brings Judgment.
2. That God usually warns all the Rebels of
Heaven, of their approaching danger; as a method
he takes to avert a final Destruction beyond the
Grave.
- 3ly. That it is not the outward bravery of an
Earthly Sphere, nor the Pomp and Pageantry of a
fading World, that can guard us, if we sin, from
the frowns of Heaven; or shield us from the Fatal
Blow; For *Nineveh*, though outwardly adorn'd
with galantry, yet being inwardly blacken'd with
deformity

(47) (3)

ormity ; therefore *exactly quadraginta diebus*,
Nineveh *delebitur*.

Forty Days, and Nineveh shall be overthrown.

1st. That Sin brings Judgment.

Sin, and Sorrow, Irreligion, and the Scourge
to meet in Families or Villages, Towns or Pro-
vinces, Cities or Common-Wealths : When the
Drum beats the Drum for Battle, the host begins the
March, and leaves the sinner in a Field of Blood:

*For as by one man Sin enter'd into the World, and
Death by Sin ; so Death pass'd upon all men, for*

that all have sinned. This is the Harbinger of

* Rom. 5. 4.

ruin, and the Fore-runner of a dreadful Day,

when the unregenerate shall pass the Gates of

Death, and tremble at the Bar of Judgment;

when all the miscarriages that ever have been

committed in the darkest Corners of the Land,

shall appear before God and Angels ;

* Joel 3. 16.

Then the Lord shall roar out of Zion, and utter his voice

from Jerusalem, the Heavens and the Earth shall

tremble : Sin is the Fountain, Guilt and Punishment

in the streams ; that's the Cause, this is the Ef-

fect. Now all we that aim at the Haven of an E-

ternal Rest, must pass by that *Sayla*, and this *Cha-*

luis ; for says Solomon :

* Prov. 6. 7.

Can a man take Fire in his

bosom and his Cloaths not be burn'd ? which implies

that there is no sin without sorrow ; nay, destructi-

on certainly follows, unless Heavens assisting Grace

reform our Lives, and conform our Obedi-

B 2

ence

uid (4)

**Sardanapa-
lus; Edo, bibe
lude post mor-
tem nulla vo-
luptas*

indulging *Epicure, that took his repasts in the present Tense, and would have no joyes beyond the Grave: 'Tis then high time, if ever, to shake off such a drowsiness, lest it prove a Lethargy unto an eternal slumber. *such was the case of the man in the Gospel. Who though he had heaped up treasures for many years, yet the same Night in which he thought he had been most secure in the enjoyment of his worldly Goods, his soul was required of him; then what were those things which he had possist?*

And such are the common vanities of our depraved Age, that allure poor Souls with their flattering smiles, and counterfeit delights, until they rickle them to Death: Therefore says our Saviour, *love not the World, nor the things of the World; for who so loveth the World, the love of the Father is not in him.* Why then do we slumber out our days in this transitory Sphere; among such vanities, that only lead down to the Chambers of Death? Knowing that even it must be dissolved as well as we; the Sun shall be dark'ned, and the Moon shall withdraw her shining; the Stars shall fall; and the Powers of Heaven shall be shaken; all must become a prepared Mass and a funeral Pile for the Breath of the Lords displeasure; that like a stream of Brimstone doth kindle Tophet: *This Sentense against an Evil Work is not executed speedily: why should the Hearts of the Sons of men be fully set to do wickedly?* But let such Security have an early Summons, *For such shall know while they say, peace, peace, sudden destruction*

** Isa. 30. 33.*

Jud. 81 7.

shall come upon them, as upon a Woman in travels
and they shall not escape. But,

4ly. And lastly

Division, or breach of Uniformity is another
National, overturning and Soul-destroying sin.

One asked a *Thessalian*, who were most wel-
come to his Countrymen? He answered, *they*
who were most peaceable and declined War. Now
that the breach of Uniformity is a Soul-destroy-
ing and National overturning sin, will ap-
pear under a twofold Consideration.

I. In that it is directly contrary to the welfare
of the Church, and secondly to State too.

As for the first,

Herein all will pretend to one common Faith,
and yet ingross all the *Heresies* of past Ages, and
study inventions to find out more : All are ex-
ceedingly wrapped up in their own persuasions,
impatient to hear of any error that belongs to
them ; zealous to enthrone their judgments, and
prefer their phantasies to pass into publick Ordina-
nces and become the established forms of Reli-
gion here: Nay, there is scarce an *Heresie* but will
pretend to some Antiquity to authorize its Being.

(a) Thus the *Millenaries* fetch theirs from
Papias.

(a) *Euseb.*
lib. 3. cap. 33.

(b) *August.*
cont. Donat.
Tom. 7. lib. 2.

(b) The *Anabaptists* from *Agrippinus*.

P. 396.

(c) The *Socinians* are as Old as *Sabellius*.

(c) *Epiph.*
Har. 62.

And these *Reprobatarians* from *Simon Magus* and

P. 513.

C

the

the *Manichees*.

* *Lam. 1. 2.*

But so directly doth *Schism* oppose the welfare of our Church, *That her tears hang sore upon her cheeks because of it.* Hence it is that she complains, *Her friends have dealt treacherously with her*

* *Ille te diu portavit in utero, ac nunc*

and that amongst all her Lovers she hath few to comfort her; she that once bore them in her own Bowels, and nourished them in her own Womb

lucit &c.

and even courts them now with a sweet harmony to return again; she that delights in no Throne save that of Bliss, in no Attendants but men, Tongued like Angels, Winged like Eagles, and hearted like Doves; now sings *Lachryma* for her lost

Hier Ep. 47.

Delinquents, her Priests sigh, and her Virgins mourn, so that we may say with St. *Hierom* * *who*

* *Quis unquam mortalium juxta viperam securos somnos capit,*

can sleep secure that bordereth so upon the Viper? who if he sting not surely sollicitus and endangereth our seduction.

qua etsi non percutiat, certe sollicitat.

Now the first pretence that our Dissenters had was to seek only the liberty of their own Consciences: but now nothing more than the Sovereignty over other mens, in a Damnable Rebellion

Epiph. 47.

a Rebellion that wants an Argument to justify its Being; do they fight for the Protestant Religion? that's kept secure from their invasion, by the

over-ruling providence of Heaven, and wanted nothing save only the Conformity of those that would destroy it. Is Religion grounded on those Precepts which our blessed Jesus left behind? So are all the Articles of our Faith; no Diminution nor Addition; and as for those few remain which

which they approve not of, we only borrow from the best of men, who lived in the time when a Bishop and a Martyr were both one,

Hence it is, that they who interrupt the peace of a true Religion by nourishing a Faction (if they own a God) might acknowledge that they disobey his voice, when he saith, *follow peace and holiness*; and what follows but the total exclusion of immortal joys, *without which peace no man shall see the Lord*: And how far from peace are the present Opposers of our *Sion*? who defile the *Press* with unworthy Pens, and ravish the *Pulpit* with prophane Tongues.

Our blessed Lord tells us of a sort of People among the *Jews*, called *Pharisees*, who took away the Key of Knowledge, lock'd up the Law, and shut up the Kingdom of Heaven against men; * *Mat. 23.* that their Proselytes could as soon enter the *Secreta Jehova*, the privacies of Heaven, as the Presence Chamber of God's revealed Will: and such are (by a *Geneva Translation*) the present opposers of our quiet; *they lead Captive silly Women laden with their sins*, lock up the Kingdom of Heaven by their obstinacy, and all the hopes of future joys by resisting Supremacy; * *for who so* * *Rom. 13.* *resisteth the Power, resisteth the Ordinance of God, and they that resist shall receive unto themselves Damnation. Now if this be the way that leadeth unto life, the path in which the Redeemed of*

*the Lord do walk, then farewell Heavens and Religi-
on too.*

But Secondly.

This is a National-overturning sin, and there-
fore prejudicial to State too.

Our Saviour saith, *If a Kingdom be divided
against it self, that Kingdom cannot stand.* But

Division is the greater sin when it strikes at the
root of that Government which is established by
such laws as Justice and Modesty can possibly re-
quir; such as have abated the Royal dues for
the interest of them that will be at peace; and
what is the issue of this Division, but Distraction
in a Common Wealth? Hence Feuds and Dis-
cords, Detestations and Revilings do arise.

*The Son dishonours his Father, and the Daughter ari-
ses against her Mother, Brother delivers up Brother
to death, and the Father the Son, and the Chil-
dren arise against their Parents, and cause them to
be put to Death; five in one house are divided,
three against two, and two against three. Hence it
is that the Rich become Poor, and they that were
once of a low Degree, would pride it in the Fea-
thers of other Birds: Even when the spoilers
come upon high places, Rejoycing and Lamentati-
ons do both attend the bloody Victorys in a Ci-
vil War; and as Division is sinful, so our Con-
quests and Triumphs are mournful; for by how
much greater is the Spoyl, so much less is our
Acquaintance here, and much of that blood
which*

* Mich. 3. 5.
6.

* Mat. 10. 21.

* Luk. 12. 52.

* Ec. 10. 6, 7.

which we draw from others, is part of that which runneth in our own Veins. Thus the Lord doth Fan us as with a Fan in the Gates of our Land; bereave us of our Children, our Widows are exalted above the sand of the Seas, and the Spoyle at Noon is brought upon us, and all because we have sinned against him.

But who are the Actors in this bloody Tragedy?

* Cursed be their Anger for it is fierce, and their * Gen. 49. 7.
Wrath for it is cruel. This once brought sorrow to the Greeks, as Nestor said of the strife betwixt Agamemnon and Achilles: Plutarch calls it the Hom. il. lib. 1.
Wound and Plague, and Socrates the Ax and Sword, Basil the Rottenness and Rust, and Chrysestom the Moth and Canker of the Soul. * Anger may be in some measure allowable, if it be in the behalf of God, and the defence of Goodness: Only as * Moses was wroth with Israel for their Idolatry, * with Corah, Dathan, and Abiram, for their Conspiracy; * As Elias against Israel for their Apostacy; and as * Jeremiah was against the Jews for their Impiety: But Anger amongst us is another thing, the Coal is blown up; and the Land is in a combustion now. He whom the Lord hath sent to Crown the Earth with Peace, and the Land with Fatness, is disturb'd in his own Throne: Malignants knock at his Royal Gates. He that strengthens the Realm, and fortifies Dominions with a standing Army, to secure us from the Invasion of Foreign Enemies, cannot be at rest for his home-bred Rebels, but they, like ambitious

* Exod. 17. 16.

* Numb. 16.

15.

* 1 Sam. 19.

14.

* Jer. 6. 41.

ambitious *Phaeton* would mount the Fiery Chariot, drawn with Fury and Revenge, and ramble through our Brittish Spheres, that they who follow'd, might wade in Blood. *But he that sheddeth Man's Blood, by Man shall his Blood be shed.*

And this shall suffice concerning the first Doctrine, *viz.* That Sin brings Judgment.

I proceed to the second.

Viz. That God usually warns all the Rebels of Heaven of their approaching danger, as a Method he takes to avert a final ruin beyond the Grave.

Now that the Almighty's Arm is not stretched out for the Punishment of *Evil Doers*, without an early Summons to repent, that Iniquity may not be their ruin, appears from the words I have hitherto insisted on, where there is first a Prediction: *Ten Forty Days.*

zly. A Desolation: *Nineveh shall be overthrown.*

* *Ps.* 9. 20.

* *Ps.* 95. 10.

Such is God's Patience to frail Mortality, that he spar'd the Old World with long-suffering in the Days of *Noah*, and provoking *Israel* Forty Years. *Forty Years long was I grieved with this Generation; and Rebellious Nineveh, Forty Days.* But if the hearts of men be so obdurate, that they will not turn before a *Tamen*, or a remarkable Warning come; then God will whet his Sword, he hath bent his Bow, prepared his Arrows, Instruments of Death, against his Persecutors.

Now

Now the Almighty is said to warn all the Rebels of Heaven, &c.

1st. By his Ministers; such was *Jonah* to *Nineveh*, and *Noah* to the *Old World*: He gave them Commission to cry aloud, and spare not; to lift up their Voice like a Trumpet, to tell the People their Sins. * *Sow of man, saith the Lord, I have made thee a Watchman unto the House of Israel; there fore bear the Word at my mouth, and give them warning from me, when I say to the Wicked, thou shalt surely Dye, and thou givest him not warning to save his life, the same wicked man shall dye in his Iniquity, but his blood will I require at thine hand.* * *Ezek. 3. 18, 19, 20*
 And if the obstinacy of sinners be such that they bring not forth Fruit meet for Repentance: Then let the Ministers of God denounce Judgment; * *For I have hewn them saith the Lord, by the Prophets, I have slain them by the words of my mouth: VVoe unto the wicked, it shall be ill with him, for thereward of his hands shall be given him.* * *Hos. 6. 7. and Isa. 3. 11.*

But 2ly.

The Almighty warns a People by calling the Faithful to their long home.

At their departure, 'tis time that a whole Land should mourn, for a dismal desolation is at hand: They being the Props and Pillars, Horse-men and the Chariots of *Israel*, Walls and Bulwarks, both of Church and State, To stand as *Moses* in the Gap, to turn away God's wrathful Insignation.

Such

Such is the prevailing Efficacy that attends the Ministry, that *Eliphaz the Temanite* said of *Job*,

* *Job. 4. 4.* ** Thy words have upholden him that is falling, and thou hast strengthened the feeble Knees :* The wicked are spared from destruction, because of the intercession of these holy ones : I deny not, but these may be taken away in a common Calamity. But had there been Fifty Righteous in *Sodom*; nay, if there had lacked Five of the Number ; if there had been but Forty Five ; take Five from that ; if there had been but Forty there ; nay, twice Ten more ; if there had been but Twenty there ; (yet Ten more ;) if there had been but Ten there ; *Sodom* would not have been laid

* *Gen. 18. 32.* waste in Ashes : * *For says God, I will not destroy it for Tens sake.* So tenderly affected is the Lord with good men, that he will hear their Prayers for the Wicked * *For thus saith the Lord, Phinehas the Son of Eleazer, the Son of Aaron the Priest,*

* *Numb. 25.* *hath turned my wrath away from the Children of Israel (While he was zealous for my sake among them) that I consumed not the Children of Israel in my jealousy.*

Hence it appears, that the dissolution of good men, is a prelude to our dissolution, and a timely warning to all unrepenting Sinners.

3ly. God usually warns a People by some remarkable Judgment; *visiting our Offences with a Rod, and our sin with Scourges*; speaking unto us in this Language, that we may speedily return from

from our wickedness, lest a worse Judgment fall upon us ; for our Saviour saith, * *Except ye repent, ye shall all likewise perish.* The Almighty warns us. * *Luk. 13. 3.*

1. That all mankind may discern that neither *Reas. 1.*
Joy nor Misery hath any dependance on either Chance or Fortune ; but all things both in Heaven and Earth are guided by an over-ruling hand : *I form the Light, says God, and create Darkness, I make Peace, and create Evil, I the Lord do all these things.* *Isa. 45. 7.*

2ly. He warns a People with threats of Death, * *2 Reas.*
that we, by a newness of Life, might live to dye, and dye to live for ever ; and herein is the manifestation of his Patience, and long-sufferings to the Sons of men : * *As I live saith the Lord, I have no pleasure in the Death of the wicked, but that they turn from their Evil ways and live ;* and he graciously indents with his departing people : *Turn ye, turn ye, from your Evil ways ; for why will ye dye, O House of Israel ? Again, * My people, says God, are bent to Backsliding from me, but how shall I give thee up Ephraim ? how shall I deliver thee Israel ? how shall I make thee as Admah ? how shall I set thee as Zeboim ? my heart is turned within me ; my repentings are kindled together.* * *Ezek. 33. 11.*

I should now insist upon the third Reason, which is,

D

3ly.

Reas. 2.

zily. That man may have nothing to say in his own defence when Judgment is pronounced against him; but *Righteous art thou O Lord, and true are thy Judgments.*

But I shall proceed to speak briefly of the third Proposition, *viz.*

Ded. 3.

* That it is not the outward bravery of an Earthly Sphere, nor the Pomp and Pageantry of a fading world, that can guard us (if we sin) from the Frowns of Heaven, or shield us from the Fatal Blow.

What, if *Nineveh* had the best Situation for the Salubrity of Air, and Fertility of Ground, yet had sin remained Forty Days longer, and even *Nineveh* had been destroyed; her stately Structures could not privilege her from Ruin, nor her strongest holds from Destruction; nor could all her Embellish'd Arts tempt or allure the angry Angel to withdraw his resolute Arme.

Suppose this to have been the Worlds Wonder, or the Princes amongst all Nations under Heaven: *Tet Forty Days*, and sin would have levelled her with the Dust, and laid all her Pomp and Glory in the Grave. Suppose this City had been surrounded with the Walls of Brass, and circled round with Trenches, whose Bottoms were lower than three times the *Alpes* are high; yet even they could not beat back the Heavens revenging blow, and the Reason may be given.

1. To

1. To manifest to the World, that God is no *Reas. 1.*
 respecter of Persons; but that Judgment * is as * *Job. 34-9.*
 equal at the Pallace Gates of Princes, as at the
 Cottage Doors of the meanest Peasants; the lofty
 Pine and the tall Cedar; the Bramble and the
 Shrub are all one: But in every Nation, he that *Act. 10. 34.*
 feareth him, and worketh Righteousness is accepted *35.*
 with him, and he that doeth wrong, shall receive for *Colof. 3. 25.*
 the wrong that he hath done, and there is no respect *2 Cron. 19. 7*
 of Persons:

2ly. That Gods Wisdom, Power, Justice, *Reas. 2.*
 and an Oidium against sin, may the more appear;
 this made the Ninevites discern their approach-
 ing Ruin; Then they cryed mightily unto God, yea,
 they turned every one from his evil ways, who can
 tell say they, but that God may turn from his Anger, *Jonah. 3. 9,*
 and we not perish. And 'tis said that God saw *10.*
 their works, and repented of the evil that he had
 said he would do unto them, and did it not.

But to conclude by way of Use and Application.

1st. Doth Sin bring Judgment? Then *Use 1.*
 this may serve to justify God in all his Proceedings
 against this Nation: As Jacob said of his Son Jo-
 sephs Coat; an evil beast hath devoured him: So may
 we say of our Sins, for they are the Grand De-
 vourers both of Church and State; we had been
 at peace with one another; had not our sins, the
 troublers of our *Israel*, challenged the Almighty
 into Martial Armes, for *impietas ad arma vocat*,
 and the dread we have of a total Ruin, o-
 penly proclaims *hic sunt iniquitates*; he no

Stilitas ; that here hath been some reigning and damning Sins; for here hath liv'd the Atheist, and the debauch'd good Fellow; the sensual and the secure Man; the Oppressor and the Godly Hypocrite; the Unjust and Violent; the Prophane and Ignorant; a Plundering *Achan*, and an Oppressing *Ahab*; a Covetous *Nabal*, and a Fratricidious *Cain*; a Backbiting *Ziba*, and a Cursing *Shimei*; a Scoffing *Cham*, and a Prophane *Esau*. Thus we have drank Iniquity like water, and declin'd Sin, throughout all the Cases.

In the { *Nominative*, by Prophaneity.
 { *Genitive*, by Pride.
 { *Dative*, by a Carnal Security.
 { *Accusative*, by Hypocrisie.
 { *Vocative*, by an Insurrection.
 { *Ablative*, by a Damnable Rebellion.

I should have left a Case for Destruction too, but that comes in the Plural Number.

First, To all ye wretchedly Prophane,
 " and therefore says God, *I will bring up*
Ezek. 3. 4.
Ezek. 28. 16. *a Company upon them, and will give them to be removed*

removed, and spoiled, and the Company shall ^{Heb. 12. 19.}
 stone them with Stones, and dispatch them ^{Exek. 25. 42.} 47.
 with their Swords, and they shall slay their
 Sons and their Daughters, and burn up their
 Houses with Fire.

2ly. To all ye that are proud, God will
 deck himself with Majesty, and array himself
 with glory; he will cast abroad the Rage of
 his Wrath, and behold every one that is proud
 and abase him.

3ly. To all ye that are carnally secure.
 Thus the secure People of * *Lais* were a-
 wakened, when the Edge of the *Danites* ^{Jud. 18. 27.}
 Sword came upon them, and when they ^{28.}
 burnt the City with Fire.

4ly. To all ye Hypocrites:
 * Your hopes shall perish, and ye shall not ^{Job. 8. 13.}
 come into the presence of the Lord.
 * Woe unto you Hypocrites, for ye devour ^{Mat. 23. 14.}
 Widows Houses, and for a pretence make
 long Prayers; therefore ye shall receive the
 greater Damnation.

5ly. To all ye that make Insurrection.
 Thus Judgment fell upon the fair *Me-*
teopolis of the Dissenting Jews, *Jerusa-*
lem.

Jerusalem hath been a City hurtful unto Kings; and because they have moved Sedition within the same, therefore was this City destroyed; 'hide me from the gathering together of the froward, and from the Insurrection of the Wicked Doers.

Sly, and lastly, to all ye Rebels.

There is a near affinity between an Insurrection and a Rebellion; the first being the seed, the last the harvest: for grant Schism to be sown in a Conventicle, and you may presently reap a Rebellion in a Common Wealth. But woe to the *Rebellious Children who take Council, but not of me, and that cover with a covering, but not of my Spirit, that they may add sin to sin*

Such are the fearful aggravations of England's miscarriages, that we have sinn'd against mercies, and many great deliverances; against Truth and all Goodness; these shadow our Gospel and with Clouds and thick darkness, and obscure the path that leadeth unto life, that few there be who find it. Hence it was that *Brittain*, like the Land of *Egypt*, even as the Gard-
en

en of the Lord, became once a second *Rama*, where in many *Rachels* wept for their slain Infants and woud not be comforted because they were not; and it is even now joſt with the Almighty that Rebels be made Instruments of our Ruin, and Voyals of Vengeance to our mourning Iſle. Changing our Cornets of Peace and Joy into Trumpets of Warr and Sorrow; our Pens into Pikes, and our Maces into Swords: They like *Sampſon*, value not their own Deſtruction; therefore are come to Engrave the Hiſtory of a Rebellion with the Sword, and with ſuch Ink, as *Draco's* Laws were wrote in Blood.

2ly. Is this the top of our Terrene perfection to have our Coat of On&Converſation ſable, to be grac'd with the name of *Piety*, and yet diſgrac'd with Infirmities, & charg'd with a load of Guilt, where is our Repentance?

When we lye under the burthen of a Griping Conſcience or the heavy preſſure of Gods diſpleaſure, when we are under any temptation, or in danger of falling in-

to

to any sin. In a word; when any Judgment, whether Spiritual or Temporal, threatens our ruin; 'tis then time, that the Guilty should cry aloud with a hearty sorrow for sin, *Save Lord; or we perish*; and why should we distrust, but that the same God that hath given us a Being, and protected us from our Births, to this Moment, will also give us a sincere Repentance, beat back our Enemies, and guide our Feet into the way of Peace? for we know he hath a return for the wandering *Shulamite*, and a Kiss for the home-come Prodigal.

The *Psalmist* once lay under the frowns of heaven, and was shrouded with a cloudy Day, when from Adultery he fell into Blood and Wounds; he kill'd *Uriah* the *Hittite* with the Sword of the Children of *Ammon*, tho *Nathan* said thou art the Man, and shalt surely dye; yet, such is the Lord's Mercy, that after Repentance comes Pardon. Says *David*. I have sinned against the Lord; then says the holy Prophet, the Lord hath put away thy sin, thou shalt not dye: Joy then to the repenting sinner, to him that has

clip'd

(25)
ed the Wings of Faith, and dash'd in pie-
ces the Comforts of his saving hopes, and
turn'd Gods Glory to Dishonour: for
says the Apostle, * *such were some of you,*
meaning the Corinthians. But ye are wash'd
but ye are sanctified, but ye are justified in
the Name of the Lord Jesus, by the Spirit of
our God: To this End, the Blessed Blood
of the Paschal Lamb was once spill'd that
our Scarlet Sins might change their deep-
est Dye and be made as white as Snow;
even such as brought him from his Throne
and nail'd him to the cursed Tree: by his
blood he hath cancell'd all obligations and
made us heirs of an eternal inheritance:
This is the fountain of Mercy, that flows
continually to refresh the drooping Spi-
rit of afflicted Souls, * *Where the Spirit*
and the Bride says come, and he that is a
thirst come, and let whosoever will, come
and take of the Water of Life freely. From
this Fountain, the Redeemed of the Lord
return, and come with singing unto Zion.

But 3ly. and lastly
Let us herein admire God's Love, that
E he

He warns us, before he smites us, *Tes Forty Days, &c.* his Love, in snatching our *Brittain* from the Jaws of Death and staving off Destruction from our *Habitations* here. When *Sodom* burn'd, *Lor* took Sanctuary in a little Village, and when *Jerusalem* was lay'd waste, some few Inhabitants had a *Pella* too.

Sing O Heavens, and rejoyce O Earth, that our *Zion* is yet the house of God and the Gate of Heaven; thither, thither, will we flee and be at rest, *For God is in the midst of her, therefore shall she not be removed, God shall help her, & that right early.* O come let us sing unto the Lord, let us heartily rejoyce in the strength of our Salvation, that our Land is not yet soak'd with Blood, nor our dust with the Fatness of the slain; that Monarchy triumphs yet above Anarchy, and Shields the Throne from Cruelty and Usurpation, and our *Son* from Destruction; that *Episcopacy* is yet the Cherub that guards the Paradise of God from all Invaders, landed on our Christian Shore: but least an over indulging Care of securing our outward Peace, should seem to lessen our Christian Charity, and tempt us to a loss of that within; let us send (as we are taught) humble beseeches unto God, that in his own good time he would bind up the breaches, delineate the blemishes, and raise up the lapsed Reputation of his divided Spoule; and all for the honour, as well as merits of Jesus Christ our Saviour.

To whom with the Father, &c. Amen.

F. I. N. I. S.

2476